

PEKING REVIEW

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March 15, 1974

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**Behind the So-Called "Energy
Crisis"**

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**First Stage of Giant Water Control
Project Completed at Tanchiangkou**

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Criticism of Lin Piao and Confucius Promotes Spring Farming

The mass movement to criticize Lin Piao and Confucius is a powerful motive force pushing ahead China's industrial and agricultural production and other work. Cadres and commune members in the vast countryside are now busy with spring farming and doing their best to win another bumper harvest in the wake of rich harvests for 12 years running.

On March 3, *Renmin Ribao* carried an editorial entitled "Criticize Lin Piao and Confucius, Do Spring Farming Well."

It pointed out that the peasants in their hundreds of millions will certainly raise their consciousness of class struggle and two-line struggle and bring into fuller play their revolutionary spirit as the movement to criticize Lin Piao and Confucius develops in depth.

The editorial said: "By criticizing Lin Piao's reactionary programme modelled after Confucius' 'restraining oneself and returning to the rites' and clearly perceiving the ultra-Rightist nature of Lin Piao's counter-revolutionary revisionist line, we will be able to implement the Party's basic line and policies for the entire historical period of socialism more firmly, persist in the socialist revolution, oppose capitalist restoration, further solve the question of orientation and road for developing agriculture, and consolidate the socialist positions in the rural areas.

"By criticizing the theory of 'genius' that some are 'born with knowledge' and the idealist conception of history that 'the highest are the wise and the lowest are the stupid' preached by Lin Piao and by grasping the materialist conception of history that the slaves are the makers of history, the cadres will be helped to see the strength of the masses and the masses will see their own strength so that they will carry

out the Party's mass line still better. The cadres and the masses will display the revolutionary spirit of daring to struggle against the elements and class enemies, constantly sum up experience and grasp objective laws, and win still greater victories in the socialist revolution and construction.

"Criticism of the 'doctrine of the mean' peddled by Lin Piao and grasping the Marxist philosophy of struggle will enable us to adhere to the Party's line, principles and policies, persist in the socialist revolution and oppose eclecticism in the struggle between the two classes, the two roads and the two lines."

The editorial called on leading cadres to go to grass-roots units to grasp revolution and promote production and, together with the poor and lower-middle peasants, take the lead in criticizing Lin Piao and Confucius and take an active part in collective productive labour.

Spring farming is going full steam ahead in Shansi Province's Hsiyang County to which the Tachai Production Brigade, the nation's pace-setter in agriculture, belongs. More than 700 of this county's cadres have gone to the production brigades, and they are criticizing Lin Piao and Confucius and working in the fields along with the masses. Of the 200,000 people in the county, 83,000 have joined in the spring farming.

As in Hsiyang County, leading cadres at various levels have gone to the forefront of farm production, whether in the southern provinces or on the snowy northeast plains. One-third of the cadres in many administrative regions and counties are working in the fields.

There is a marked increase in manpower taking part in farming this spring on Peking's outskirts. For instance, in Pingku County, 80 per cent of the able-bodied men and women are doing spring farm work.

Wheat fields have been irrigated and fertilizer applied in the wheat-

growing areas in 11 provinces, municipalities and autonomous regions in north China, east China and the northwest. In the Hsishuang Panna Tai Autonomous Chou on China's southwestern border, cadres and commune members of different nationalities overcame a seldom experienced cold wave and had seedlings transplanted on half the chou's 13,000 hectares for early rice by February 7.

Peking Commemorates International Working Women's Day

The Peking Municipal Women's Federation gave a tea party in the Great Hall of the People on March 8 in commemoration of International Working Women's Day.

Among the more than 800 guests who attended were Madame B. Kaunda, wife of the President of Zambia and leader of the Zambian Women's Delegation; Madame Penn Nouth, wife of the Prime Minister of the Royal Government of National Union of Cambodia; women guests from various countries visiting Peking; women experts and wives of experts from other countries who are assisting China in socialist construction; wives of diplomatic envoys; women diplomatic officials and wives of diplomatic officials from various countries; women correspondents from different countries stationed in China and women trainees from other countries.

Addressing the party, Fu Yu-fang, Chairman of the Peking Municipal Women's Federation, extended warm festival greetings to the distinguished guests, sisters and friends on behalf of China's women.

Attending the tea party were women Members and Alternate Members of the Central Committee of the Communist Party of China, women Members of the Standing Committee of the National People's Congress, a woman minister and women vice-ministers under the State Council and leading women members of the Pe-

king Municipal Revolutionary Committee and leading members of the Peking Municipal Women's Federation, as well as more than 300 women representatives from various circles in the Chinese capital.

Renmin Ribao published an editorial entitled "Let All Women Rise Up!" the same day warmly greeting the splendid festival day of unity and struggle of the world's working women.

The editorial pointed out: "Historical experience proves that the women's emancipation movement advances as the revolutionary cause of the proletariat progresses. Women's emancipation is impossible without the victory of the proletarian revolution, and women's emancipation cannot be safeguarded without the consolidation of the dictatorship of the proletariat. The fundamental interests of the masses of women lie in continuing the revolution under the dictatorship of the proletariat."

The editorial called upon the masses of women to emancipate their minds, study diligently and actively participate in the struggle to criticize Lin Biao and Confucius. "They should keep the interests of both the country and the world at heart, carry forward the spirit of proletarian internationalism, concern themselves with and support the struggles of the working women and the revolutionary people of all countries and make still greater contributions to the complete emancipation of all mankind," the editorial stressed.

Comrades Hill and Gallagher Arrive in Peking

E.F. Hill, Chairman, and N. Gallagher, Vice-Chairman, of the Australian Communist Party (Marxist-Leninist) arrived in Peking on March 4 for a visit to China at the invitation of the Central Committee of the Communist Party of China.

Meeting the Australian guests at the airport were Keng Piao, Member of the C.P.C. Central Committee and Head of the International Liaison Department of the C.P.C. Central Committee; Feng Hsuan, Member of the C.P.C. Central Committee and Deputy Head of the International Liaison

Department of the C.P.C. Central Committee; and leading members of departments concerned.

Chang Chun-chiao, Member of the Standing Committee of the Political Bureau of the C.P.C. Central Committee, gave a banquet on the evening of March 6 to warmly welcome the two comrades on their visit. Before the banquet, Comrades Chang Chun-chiao and Keng Piao met them. The meeting and the banquet proceeded in a very cordial atmosphere.

Greeting Burmese Leaders

Acting Chairman Tung Pi-wu of the People's Republic of China and Premier Chou En-lai sent separate cables on March 8 to Their Excellencies U Ne Win and U Sein Win, congratulating them on their election as Chairman of the Council of State of the Socialist Republic of the Union of Burma and Burmese Prime Minister respectively. The cables expressed the wish that the friendship between the peoples of China and Burma would steadily develop.

49th Anniversary of Dr. Sun Yat-sen's Death Commemorated

People of various circles in Peking gathered at a ceremony in the Sun Yat-sen Memorial Hall in the Chungshan Park on the morning of March 12 to commemorate the 49th anniversary of Dr. Sun Yat-sen's death.

That same day, similar meetings were held in Shanghai, Nanking, Kwangchow and Wuhan.

China's Stand on Four Geneva Conventions

The Chinese delegation headed by Pi Chi-lung attended the Diplomatic Conference on the Reaffirmation and Development of the Four Geneva Conventions of 1949 on Protecting the Victims of War which was held recently in Geneva.

Speaking at the March 6 plenary meeting, the Chinese delegation head expounded China's principled stand on how the four Geneva conventions should be supplemented and developed.

He said: The world situation has undergone great changes since the conclusion of the Geneva conventions in 1949. The revolutionary forces among the people of the world are growing stronger and stronger. The struggle against imperialist and colonialist aggression and oppression and superpower hegemonism is spreading like a storm. Countries want independence, nations want liberation and the people want revolution — this has become an irresistible historical trend of the present age. In these circumstances, how should the Geneva conventions be supplemented and developed so as to meet the needs of the present era?

Speaking of war, Pi Chi-lung pointed out: We have always held that war is the continuation of politics. Wars have always been divided into two kinds, just and unjust. The Chinese delegation holds that it must be the basic theme and primary principle of the new protocol to support just wars and oppose unjust wars.

With regard to the legal status of wars for national liberation, he said: Such wars are progressive, revolutionary and just wars. Representatives of many Third World countries strongly insist that full humanitarian treatment be given to the fighters for national liberation. The conference should pay sufficient heed to these just appeals. Some people try by every means to oppose the affirmation in the protocol of the legal status of wars for national liberation. This is something which surely will not be acceptable at all to the Chinese delegation.

Speaking about the fact that the superpowers, in order to contend for world hegemony, are now carrying out frantic arms expansion and war preparations and mass-producing various types of lethal weapons, particularly nuclear weapons, the Chinese delegation head said: "We are of the opinion that the new protocol should unequivocally provide for the complete prohibition and thorough destruction of nuclear weapons, and, as the first step, the nuclear countries, and primarily the two superpowers, the Soviet Union and the United

(Continued on p. 7.)

Behind the So-Called "Energy Crisis"

by Chang Chien

THE major capitalist countries are going through a serious "energy crisis." The oil supply shortage has caused production and living conditions to be affected by a "petroleum shock." Prices are soaring in step with oil prices and stocks are falling in the face of bleak economic prospects. International political and economic relations also have been influenced by the "energy crisis." The situation is being widely discussed. Some bourgeois newspapers and journals abroad blamed the "energy crisis" on an "exhaustion of energy resources" while others absurdly reproached the Arab people with using oil as a weapon. These assertions which evade the heart of the matter or shift the responsibility on to other people are simply designed to create confusion and mislead people.

What is it really all about?

The current "energy crisis" takes mainly the form of an insufficient supply of oil. While on the surface it may be a question of natural resources, in reality this is absolutely not so. The world's energy resources, including those of the main capitalist countries, are plentiful. Furthermore, with the development of production and the steady rise of human knowledge, people are discovering and will continue to discover new sources of energy. In essence, the "energy crisis" gripping the capitalist world is a reflection of the crisis of the capitalist system, an outcome of the sharpening contradictions within the capitalist-imperialist system, and a result of the monopoly capitalists' ruthless exploitation and nefarious plunder of the people at home and abroad; today, it is also a direct result of unbridled foreign expansion and rivalry for world hegemony by the two superpowers, U.S. imperialism and Soviet revisionism.

Under the capitalist system, "production of surplus-value is the absolute law of this mode of production" (Marx, *Capital*). The nature of the monopoly capitalist class is to seek fabulous monopoly profits. In exploiting energy resources, the capitalists do not consider the

rational use of natural resources but only seek maximum profits. The decrease and increase of the various energy resources often depend on the amount of profit they give. Once the main source of energy, coal was known as the "food of industry." Today, though there are still very rich deposits of coal, the industry in general has declined in the leading capitalist countries. Even in the United States, which has the biggest reserves, coal accounts for only one-fifth of its energy production. The reason is that as it is much more profitable to exploit oil than to mine coal, the capitalists have, therefore, preferred to set coal aside. Although oil can also be extracted from oil shale and oil sand, they have not been exploited properly, because the capitalists are not interested; they find that extracting oil from shale and sand is less profitable than direct oil exploitation and therefore cannot satisfy their ravenous appetites.

Capitalism means waste. In the capitalist world, large quantities of petroleum are wasted because of anarchy in production and general wastefulness in life. A large amount of precious oil has been freely abandoned underground because indiscriminate drilling destroyed oil-bearing formations, or because pressures were lowered so much by drawing oil recklessly that it no longer could be made to flow out, etc. It is estimated that the present rate of oil recovery is only 35 per cent in the United States. In other words, for every ton of oil obtained, two tons are abandoned. As to lavish waste in consumption, this is even more shocking. Nowadays, electricity for non-productive use in the capitalist countries takes up one-third to one-half their total electric power output. The U.S. press admits that half the energy consumption in the United States is wasted.

Wild arms expansion and war preparations by imperialism and social-imperialism and their wars of aggression are bottomless pits in consuming and squandering oil. This is the basic reason why the "energy crisis" has hit the so-called developed capitalist

countries when the world's energy resources have never been so rich and varied as they are today. As some Americans say, the blame lies not with Mother Nature but with Uncle Sam.

Imperialism means aggression and plunder. In view of the economic and strategic importance of oil and also because it is more profitable to grab oil abroad than to exploit it at home, the monopoly capitalists often leave domestic oil unexploited and swarm to plunder the oil of the Third World countries. They have a special interest in the Middle East which has rich oil deposits and occupies an important strategic position politically and geographically.

Two-thirds of the world's proven oil reserves are in the Middle East. Cost of exploitation there is very low as the oil beds are fairly shallow, the rate of success in well drilling is high, output is big and labour is cheap. For example, in Kuwait the cost of extracting one ton of oil is only one-twentieth of that in the United States. Middle East oil has become a golden stream yielding fabulous profits for foreign monopoly capitalists. The Middle East has long been a centre of contention among the imperialist countries.

Since World War II, the United States has replaced Britain as the biggest plunderer of Middle East oil resources. At present, U.S. monopoly capitalists control more than half the Middle East's oil production. Direct U.S. private investments in Middle East oil amounted to 1,800 million dollars by the end of 1972 whereas U.S. profits from the investments was 2,400 million dollars that year alone. The profit rate was as high as 130 per cent, or 10 times the average for all overseas U.S. investments. The temporary and false prosperity of the imperialist countries in postwar years is built on the natural resources and the blood and sweat of the people of the Third World.

Governed by the same laws as imperialism, Soviet revisionist social-imperialism, too, has great ambitions and has joined the ranks of imperialism in carving up the world. Incapable of exploiting some of its own oil resources, it has to throw its doors open to Western countries and beg for their investments. On the other hand, it has long cast a covetous eye on Middle East oil and taken pains to penetrate the Middle East to contend with the United States for oil hegemony in the area. To this end, it has spared no expense and has laid down more and more stakes in the form of "military assistance" and "economic aid." It has in fact grabbed enormous profits by going in for piratical or speculative deals through "arms for oil" and "machinery for oil." By re-selling a country's natural gas, Soviet revisionism made a very big profit of 300 per cent. Its tactics in plundering the Middle East oil are indeed far more cunning than those of the Western imperialist countries!

The Arab countries and other oil-producing countries of the Third World have therefore long been the real victims as far as oil is concerned. The small and

medium-sized countries which possess and supply oil in abundant quantities remain underdeveloped, while the countries consuming huge amounts of oil supplied by those countries have become rich and developed.

Where there is oppression there is resistance. This unreasonable state of affairs has compelled the oil-producing Third World countries to rise in struggle to safeguard their state sovereignty and national resources. The Arab countries have been fighting shoulder to shoulder against Israeli Zionism and its supporters with the oil weapon by curtailing oil production and raising the price. This is the direct result of Middle East collusion and contention by the two hegemonic powers, the United States and the Soviet Union. Both want control over the Middle East because of its strategic position and its oil resources.

In essence, the question of oil is what is behind the Middle East question and closely tied to the scramble for world hegemony. As one Western journal said: Whoever gets the oil controls the world, particularly Europe which relies on the East for its oil. It is precisely for this reason that the two hegemonic powers, paying no heed whatsoever to the interests of the Arab people, have long imposed a no war, no peace situation in the Middle East and supported and connived at Israeli aggression. This situation has forced the Arab countries to rise in resistance. Their struggle by means of oil is against imperialism and hegemonism. The two hegemonic powers can no longer exercise complete control over the Middle East situation and plunder other countries as they please. The oil crisis is no more than an indication of their hegemony crisis.

The great repercussions in the capitalist world caused by the Arab countries' use of the oil weapon have answered more clearly the question: Who feeds whom in the world today? In the past, the imperialists always claimed that they have kept the people of the developing countries alive. They asserted that without their "aid" the latter could not live a single day. Now the oil struggle has shown once again that it is imperialism and social-imperialism that could not live a single day if they stop their enslavement and exploitation of the developing countries. They are indeed parasites living on the people of the developing countries. Their wealth comes from their plunder, and the poverty of the Third World is caused by their exploitation and plunder. The oil struggle has emancipated the people's minds, further increased their awakening and strengthened their unity. This will have far-reaching effects on the struggle of the world's people.

The "energy crisis" is an indication of the great disorder in the world today. It will in turn inevitably make the world situation continue to develop in the direction of upheaval. The contradictions of imperialism — particularly the contradictions between the two hegemonic powers on the one hand and the people of the world on the other and the contradictions between the two hegemonic powers themselves — are now be-

coming increasingly acute. In their sharpening contention in the Middle East, the United States and the Soviet Union are facing each other with swords drawn. They will not give up their interests. The spokesmen of U.S. monopoly capital are now energetically playing up the "energy crisis" to shift the burden of the crisis on to the American people and seek more profits for themselves. But their main purpose in doing so is to put pressure on the Third World and step up contention with Soviet revisionism in order to protect their vested interests in the Middle East.

To contend with the United States for domination of the Middle East, Soviet revisionism, while pretending to support the Arab people but actually betraying them, is doing all it can to spread the theory that Middle East oil is "international property." It has alleged that "despite the fact that Arab oil is — in form — the property of the Arabs, it actually is international property." This fallacy is obviously directed against the Arab world and is an assertion that imperialist plunder is justified. It is also directed against the other super-power's hegemony over oil and is like saying: You should not take it alone. I must have an equal share of the interests with you. This imperialist drivel shows that Soviet revisionism is the vicious enemy of the Arab people and also reveals the wild expansionist ambition it has inherited from the old tsars towards the Middle East and the Persian Gulf region. However, times have changed and the Arab people are no longer at the mercy of others. They have taken up the oil weapon and other weapons to fight in defence of their national independence, sovereignty and the right to live.

As for talk in Western countries that the world's energy resources are becoming exhausted, it is nothing but pessimistic groaning by the decadent class. It always describes its own crisis and doom as the approaching doomsday of the whole world. Under the law of conservation of matter, matter does not die. Nature provides mankind with unlimited energy resources and mankind's ability to understand and conquer nature is unlimited and will not remain at a particular level permanently. This has been fully proved by the progress from producing sparks for a fire by rubbing two sticks together or striking a piece of flint to today's use

of coal, petroleum, and atomic and solar energy. Not only is the variety of energy resources increasing steadily, but uses of various kinds of energy resources are also developing and expanding.

Therefore, all pessimistic views on the question of energy are groundless. The question arises from the fact that ever since mankind entered class society, exploitation and utilization of energy have been linked with the mode of production of a given society. An advanced social system promotes the development of the social forces of production while a decadent and declining social system obstructs the advance of the social forces of production. China, for example, is a big country which abounds in natural wealth, including sources of natural energy. But in semi-colonial and semi-feudal China, imperialism not only robbed her of her vast valuable energy resources but also labelled China "an oil-poor country." The situation has been entirely different since liberation. "The socialist system has promoted the rapid development of the productive forces of our country." More and more sources of natural energy have been discovered and developed. Guided by Chairman Mao's revolutionary line, the Chinese people have carried out the principle of maintaining independence and keeping the initiative in their own hands and relying on their own efforts. In a very short space of time they have removed the "oil-poor country" label stuck on China. The days when she was completely dependent on imported oil are gone for ever. More than self-sufficient, China today also has oil for export. The Chinese people are now writing a new chapter on the exploitation and utilization of energy resources.

The "energy crisis" is a crisis of the capitalist system. There will never be any world "energy exhaustion," but, as regards capitalism, this "counter-revolutionary system had now played itself out, had exhausted its social forces," as Lenin said in *Contemporary Russia and the Working-Class Movement*. This is a clear indication of the further decline of imperialism. No matter what may happen to the capitalist world's energy supply and demand, this general trend in the development of history is as inexorable as it is unchangeable.

(Continued from p. 4.)

States, must guarantee that at no time and in no circumstances will they use nuclear weapons, particularly against non-nuclear countries and nuclear-weapon-free zones. This is an important question in developing the four conventions, a question that cannot be evaded."

He also pointed out: "All measures protecting war victims must be based on the principles of respect for state sovereignty and non-interference in domestic affairs."

Pi Chi-lung also told the conference that it was unfair that the Provisional Revolutionary Government of the Republic of South Viet Nam, which was fully entitled to take part in the

conference, was deprived of its right, while the representative of the Saigon authorities were allowed to attend the conference unilaterally. He also pointed out that the Royal Government of National Union of Cambodia was entitled to send a delegation to the conference which the Lon Nol clique had no right whatsoever to attend.

Comments on the Shansi Opera "Going Up to Peach Peak Three Times"

by Chu Lan

AS on other fronts, the situation in literature and art is fine and thriving. Guided by Chairman Mao's proletarian revolutionary line on literature and art and paced by the model revolutionary theatrical works, mass revolutionary creative activities are developing vigorously and a growing number of good and fairly good works are appearing. These have been enthusiastically greeted by the workers, peasants and soldiers who encourage the creation of such works. The recent North China Theatrical Festival in Peking reflected the vigorous development of socialist literature and art and was a new victory for Chairman Mao's revolutionary line on the literary and art front. But on this front things are never calm and tranquil. As an instrument for class struggle, literature and art always sensitively reflects the political struggles in society, so it is not surprising that a poisonous weed should crop up despite the excellent situation.

The Shansi opera *San Shang Taofeng* (*Going Up to Peach Peak Three Times*), written collectively by the Writing Group of the Cultural Bureau of Shansi Province, is a very poisonous weed that negates the Great Proletarian Cultural Revolution and tries to reverse the verdict on the renegade Liu Shao-chi's counter-revolutionary revisionist line.

The opera's story is quite simple. The Hsingling (Apricot Ridge) Brigade of a commune sells a sick horse as a healthy one to the Taofeng (Peach Peak) Brigade without the latter knowing it. When the Party branch secretary of the Hsingling Brigade finds this out, he goes up to Peach Peak three times to return the money and apologize.

The appearance of *Going Up to Peach Peak Three Times* is a reflection of class struggle and the struggle between the two lines in literature and art. The political background of this opera shows that it attempts to reverse the verdict on Liu Shao-chi who, in the early 1960s, pushed a reactionary bourgeois line to sabotage the socialist education movement that was sweeping the vast rural areas. "Left" in form but Right in essence, that line was designed to suppress the masses and protect monsters and demons. Liu Shao-chi sent his wife, Wang Kuang-mei, to the Taoyuan (Peach Garden) Pro-

duction Brigade of Funing County in Hopei Province where, in the name of the "four cleans" (i.e., the socialist education movement), she carried out activities aimed at bringing about a capitalist restoration and cooked up the "Taoyuan experience" to counter Chairman Mao's revolutionary line. Wang Kuang-mei said arrogantly: "The whole country is learning from Tachai. Taoyuan must get ahead of Tachai politically so the whole country will have to learn from Taoyuan as well." The purpose was to counter Tachai with Taoyuan and substitute Liu Shao-chi's counter-revolutionary revisionist line for Chairman Mao's correct line. These criminal activities were thoroughly criticized by the Party Central Committee headed by Chairman Mao. But Liu Shao-chi and company, not reconciled to their failure, put up a desperate struggle. When Wang Kuang-mei was finally compelled to withdraw from Taoyuan, she left behind a "consolidation group" and later sent a big red horse to Taoyuan in a bid to hang on to her ground there. Wang went in person to give a talk in the auditorium of the former Federation of Literary and Art Circles to exhort its members to glorify her through the literary and art media.

It was against this historical and political background that a wave of propaganda centring on the reportage "A Horse" and the story "Going Down to Sangyuan (Mulberry Garden) Three Times to Buy Back the Horse" began to appear in the summer of 1965 in the mass media then controlled by the former Propaganda Department of the Party Central Committee. The "four villains," headed by Chou Yang, and their retinue swarmed out and kicked up a terrific racket for a while. The literary and art circles then dominated by the counter-revolutionary revisionist line on literature and art kept up a steady flow of reportage, illustrated story books, documentary films and stage works in various opera and folk art forms all based on the story "A Horse." Hot on the heels of Chou Yang and company, the *Huohua* (*Spark*), a literary journal in Shansi Province, published as the first item in its special issue on drama in January 1966 the script of a full-length Shansi opera *Going Down to Taoyuan Three Times*, an adaptation from the reportage. The name of the place in the

reportage was Sangyuan, but in the script it was deliberately changed to Taoyuan. The opera used the reactionary "spirit of Taoyuan" to counter Chairman Mao's great call "In agriculture, learn from Tachai." Lest the audience should fail to catch its political intent, the creators of the opera racked their brains and introduced a woman county head named Wang into the opera and through her mouth pointed out explicitly that the opera's theme was to extol the "Taoyuan experience." The opera was another "monument" to glorify Liu Shao-chi and Wang Kuang-mei on the stage.

Condemned by the revolutionary masses during the Great Cultural Revolution, this "monument" *Going Down to Peach Garden Three Times* was toppled and demolished. Now, eight years later, renamed *Going Up to Peach Peak Three Times*, the opera reappeared on the stage and the demolished "monument" was re-erected. This shows how relentless class struggle is! The name of the opera has been altered from *Going Down to Peach Garden Three Times* to *Going Up to Peach Peak Three Times*, but the theme, the plot and the relations among the central characters remain unchanged.

The political content presented in *Going Up to Peach Peak Three Times* shows that it aims to reverse the correct verdict on Liu Shao-chi and the counter-revolutionary revisionist line pushed by him and by Lin Piao.

First, the authors of *Going Up to Peach Peak Three Times* went all out to publicize the theory of "the dying out of class struggle" preached by Liu Shao-chi and Lin Piao and to oppose the Party's basic line.

We know from the Party's basic line that socialist society covers a considerably long historical period and throughout this historical period there are classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration and there is the threat of subversion and aggression by imperialism and social-imperialism.

The opera *Going Up to Peach Peak Three Times* does all it can to cover up the class contradictions and class struggle in the period of socialism and goes out of its way to "combine two into one" — combining the bourgeoisie and the proletariat, capitalism and socialism. The poor and lower-middle peasants and Party members of the Hsingling Production Brigade neither hit back nor struggle against Lao Liu, the representative of rural capitalist forces. The opera even prettifies Lao Liu as someone who wants "to do good things" for the collective. And the opera fails to present the Party members and masses struggling against Li Yung-kuang, leader of the Hsingling Brigade who is an agent inside the Party for the rural capitalist forces. Instead it absolves him from all blame, describes the nature of his mistake as "selfish departmentalism," praises him and deliberately evades the sharp, fierce two-line struggle that is taking place.

There are no class contradictions, no class struggle and no struggle between the two lines in this opera. You're good, I'm good, everybody's good. A real "kingdom of gentlemen" where everybody shows "loyalty and forbearance" and "courtesy and deference"! This "kingdom of gentlemen" is none other than the kingdom of the dictatorship of the bourgeoisie which Liu Shao-chi and Wang Kuang-mei once established in Taoyuan and where the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists were reinstated and the working people were again oppressed.

Second, the creators of *Going Up to Peach Peak Three Times* frantically preach the doctrines of Confucius and Mencius peddled by Liu Shao-chi and Lin Piao and try to pass off the ideology of the exploiting classes as the communist style and proletarian ideology.

Style is an ideological form and a product of objective practice. Style has a class character in class society. The style of courtesy and deference without distinction between classes and lines, which *Going Up to Peach Peak Three Times* peddles, is not proletarian ideology at all. It is the ideology of the exploiting classes. Ching Lan, the principal character personifying the "style," is a typical example of one who lives according to the doctrines of Confucius and Mencius. Throughout the opera she shuttles back and forth between the two brigades busy trying to patch up past errors. She is a political philistine who pays attention only to the affair of the horse while neglecting the enemy and to trifles while neglecting major issues. In trying to pass off such a character as a successor to the revolutionary cause of the proletariat, the creators of this opera are urging people to learn from Ching Lan, to be devout disciples of the doctrines of Confucius and Mencius so as to push their counter-revolutionary political line of "returning to the rites," namely, restoring capitalism.

Third, using the underhanded method of insinuation, the authors employ the counter-revolutionary phraseology of Liu Shao-chi and Lin Piao to slander the socialist system and vilify Chairman Mao's revolutionary line. The opera compares the socialist cause to a sick horse and insinuates that the socialist cause is suffering from "a brain illness," that, like the sick horse, "it should never be made to run at full gallop," and the opera clamours that "a lesson should be drawn." Mention must be made of the fact that the opera's setting was changed for some ulterior reason to the spring of 1959. This was the period when the Chinese people, guided by Chairman Mao's revolutionary line and holding aloft the revolutionary red banners of the general line, the great leap forward and the people's commune, were advancing in great strides. Isn't it quite clear what the spearhead is pointing at when the opera, against this setting in time, tells a "parable" about "galloping a sick horse to death"? Like Liu Shao-chi and Lin Piao, the authors of the opera stand

(Continued on p. 23.)

First Stage of Giant Water Control Project Completed

WORK has been completed for the first stage of a gigantic key water control project in the gorge near Tanchiangkou on the upper reaches of the Hanchiang River in central China. This is the key project to permanently harness the Hanchiang and for multi-purpose exploitation of its water resources. It will contribute to flood prevention, generating power, irrigation, navigation and fish breeding. The whole project includes a 2.5-kilometre-long dam, a power station with a total installed capacity of 900,000 kilowatts, a ship lift—the first of its kind made in China—which can raise a barge carrying 150 tons, and two irrigation head-gates that can take in a total of 600 cubic metres of water per second.

Designed and built by China under the guidance of Chairman Mao's proletarian revolutionary line, this giant water control project is an important achievement in our socialist construction and a fruitful result of the Great Proletarian Cultural Revolution and the movement to criticize Lin Biao and rectify the style of work.

Benefits of the Project

The Yangtze River's biggest tributary, the 1,530-kilometre-long Hanchiang rises at the southern foothills of the Chinling Mountains in northwest China and flows southeast through 87 counties and cities in Shensi, Honan and Hupeh Provinces to empty into the Yangtze at Wuhan. The Hanchiang basin covers an area of 174,000 square kilometres and is one of China's major industrial and farming areas.

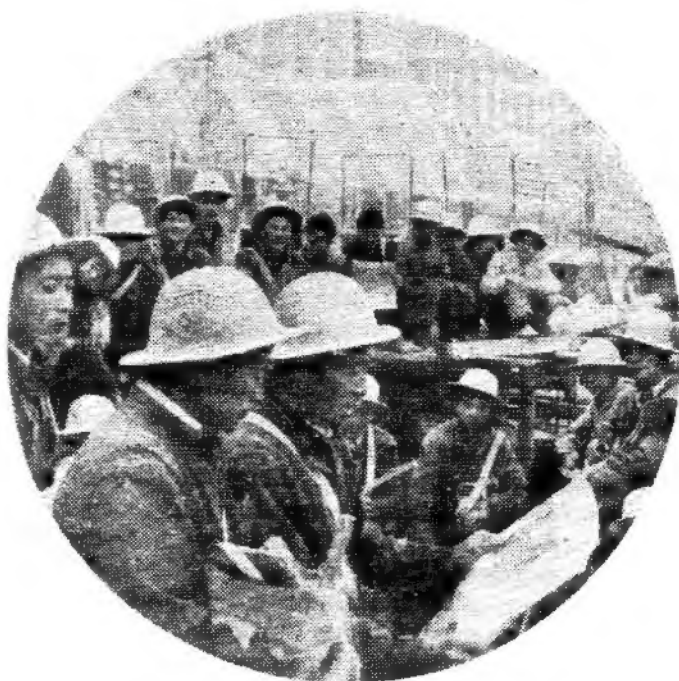
Because of the huge volume of floodwaters pouring down from its upper reaches in flood seasons, the Hanchiang could not dispose of all the excessive water on its lower reaches. As a result, floods were common. The situation became so serious on the eve of liberation that there were floods two out of three years. During the 1935 flood, there were 14 breaches of the river's dykes and 18 counties and cities were inundated, 446,000 hectares of farmland submerged and more than 80,000 people drowned.

With the completion of the Tanchiangkou project, a big reservoir has been built in the mountain areas in northwestern Hupeh and southwestern Honan, which effectively controls floodwaters on the upper reaches of the Hanchiang and initially eliminates the threat of floods on its middle and lower reaches. The reservoir

provides the former seriously water-deficient areas in southern Honan and northern Hupeh where yields were relatively low with adequate water for irrigation. People's communes in these areas are now busy building canals and other facilities to make full use of the reservoir water.

The Tanchiangkou hydroelectric station has now become an important source of power for Hupeh and Honan Provinces and has given tremendous aid to industrial and farm production in these areas.

Completion of the first stage in building the Tanchiangkou project basically stabilizes the main channels on the Hanchiang's middle and lower reaches and changes the former situation in which its navigation course frequently had to be altered and normal navigation could not be guaranteed. The narrow channel and swift current on the upper reaches of the Hanchiang created many navigation difficulties. Now 150-ton barges can sail upstream from Wuhan in Hupeh to Paiho in Shensi, thereby tremendously promoting the exchange of goods between town and countryside. In addition,



Workers studying the documents of the Tenth Party Congress at the work-site.

the huge reservoir can be used to develop large-scale breeding of aquatic products.

Self-Reliance

The 100,000 workers, peasants, cadres and technical personnel taking part in the construction of the project have conscientiously implemented the Party's general line for socialist construction and the principles of maintaining independence and keeping the initiative in our own hands and relying on our own efforts and the principles of hard struggle and building our country through diligence and frugality. By doing away with all fetishes and superstitions and emancipating their minds, they have brought their initiative into full play and speeded up construction.

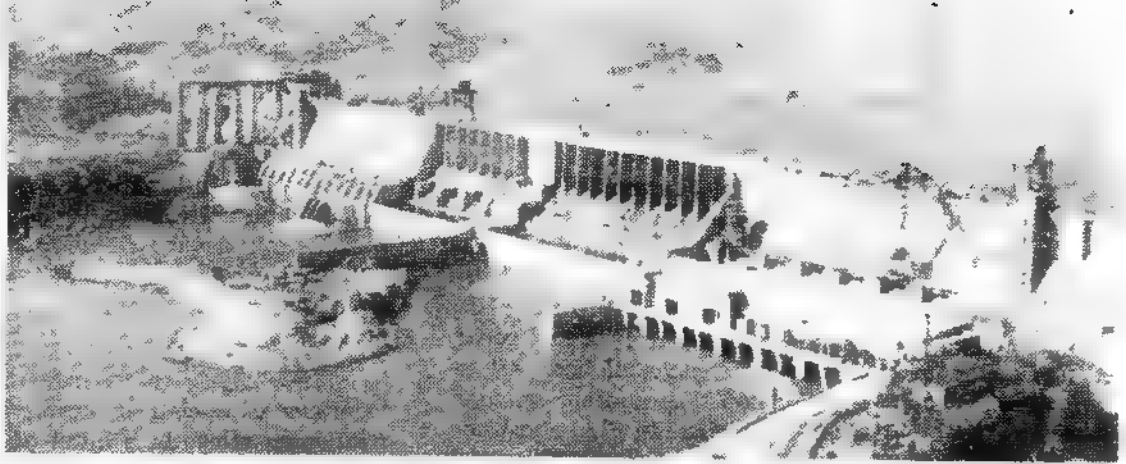
The gigantic Tanchiangkou project calls for the excavation of earth- and stone-work up to 10 million cubic metres and the pouring of several million cubic metres of concrete. At the start, heavy machinery was not enough to go around and the builders moved many things with shoulder-poles and baskets. To clear the bed for building the dam, a coffer dam first had to be built on the bed of the right bank of the Hanchiang so as to keep the water out. According to the original plan, more than 1,000 tons of steel plate piles were required for the dam. After discussions by the masses and repeated experiments, the original plan was replaced by a method of building the coffer dam with earth, sand and stone. This not only saved a great quantity of steel products for the country but enormously reduced building costs.

After working hard for nearly six months, the builders completed the 1,300-metre-long and 13-metre-high coffer dam which stood in the rushing waters of the Hanchiang. This showed the tremendous strength of the masses' wisdom.

Defeating the Revisionist Line

When the big dam was being built in the early 1960s, Liu Shao-chi and his gang, in an attempt to sabotage our socialist construction, ordered the project suspended, using as their pretext the temporary difficulties in our national economy caused by natural disasters.

Guided by Chairman Mao's revolutionary line, the heroic builders displayed their staunch revolutionary spirit and stood firm against that evil wind. Workers



The big dam of the Tanchiangkou water control project.

grouting the joints on the big dam did their best to raise work efficiency and improve quality. To make a key part of the water-turbine generator for the Tanchiangkou hydro-power station, workers battled against high temperatures of 80°C. and finished the job in 50 days and nights. Quality was up to the required standards. Weighing dozens of tons each, the two shafts of the generator and the hydraulic turbine were more than one metre in diameter and some eight metres long. The tolerance allowed in their processing must not exceed a hair's breadth. By introducing bold innovations and working meticulously, the workers processed big work pieces with small lathes. They finally succeeded in turning out China's first 150,000-kw. water-turbine generating set.

In the Great Proletarian Cultural Revolution, the workers, with Marxism-Leninism-Mao Tsetung Thought as their weapon, criticized the interference and sabotage of the revisionist line of Liu Shao-chi and Lin Piao. This further enhanced their militancy and accelerated progress in the project. The big dam began detaining water November 1967, the first generating set went into operation October 1968 and the big concrete dam reached the necessary height for the first stage of building July 1970.

At the work-site, workers installing the generating sets scathingly criticized the idealist apriorism and the reactionary theory of "genius" advocated by Lin Piao. Bold in thinking and acting, they renovated the technical process. The installation of the water-turbine generating set was an arduous and complex task, involving the assembling, welding and installing of tens of thousands of parts. When they installed the first generating set by the old technical process, the job took a year. But when they adopted the new process, the work was done in only three months.

All these vivid examples show that it is Chairman Mao's proletarian revolutionary line that has guided the successful progress of this water control project.

Why Soviet Revisionist Gentlemen Fly Into a Rage

THE movement to criticize Lin Piao and Confucius, initiated and led by the Chinese people's great leader Chairman Mao, is developing vigorously in China. This great political struggle has touched a raw nerve of the Soviet revisionist gentlemen. Alarmed and full of rage, they have burst out in a vicious attack. Their press, news agencies and radio stations have all been set in motion, and articles published one after another clamour that the struggle in China to criticize Lin Piao and Confucius is to "oppose the internationalist forces at home," "another campaign of terror" designed to destroy "cultural treasures," and so on.

Such abusive charges and slanders by the Soviet revisionist renegade clique are by no means new. During the Great Proletarian Cultural Revolution in China, when the Chinese people achieved tremendous victories in smashing the restorationist plots of the anti-Party revisionist cliques, the Soviet revisionist renegades could not conceal their hopeless dismay and repeatedly slandered the Chinese people. The blows dealt the revisionist restorationist forces in China caused the Soviet revisionist renegade clique acute pain. Such a chain reaction on the part of the Soviet revisionist gentlemen proves to us that China's movement to criticize Lin Piao and Confucius is a great struggle to oppose and prevent revisionism and a telling blow to imperialism, revisionism and all reactionaries.

The Soviet revisionist renegade clique attacks as "opposition to the internationalist forces at home" China's movement to criticize Lin Piao and Confucius. "The internationalist forces," like "the healthy forces" they spoke of in the past, refer to the handful of renegades and traitors such as Liu Shao-chi and Lin Piao and those reactionary forces representing the interests of Soviet revisionist social-imperialism and all exploiting classes. The so-called "internationalist forces" vainly want to restore capitalism in China, throw themselves into the arms of Soviet revisionist social-imperialism and turn China into a colony of Soviet revisionist social-imperialism. The movement to criticize Lin Piao and Confucius in China is to criticize in a penetrating way the crimes of the Lin Piao anti-Party clique in trying to restore capitalism at home and to capitulate to Soviet revisionist social-imperialism abroad; that is, it is a movement to cut off the Soviet revisionists' claws with which they try in vain to subvert the dictatorship of the proletariat in China. By labelling Lin Piao and his followers as "the internationalist forces," the Soviet revisionist renegade clique cannot in the least save this handful of traitors from their inevitable doom. On the contrary, it has precisely

shown up the ultra-Rightist nature of Lin Piao's reactionary line and has laid bare the fact that the Soviet revisionist renegade clique has not renounced its intention to subjugate China and continues to cherish the futile ambition of subverting the dictatorship of the proletariat in China.

The struggle to criticize Lin Piao and Confucius is "another campaign of terror," the Soviet revisionist gentlemen allege in a burst of morbid fear of all that is revolutionary. For the revolutionary people, it is fine that revisionists are panicky. The counter-revolutionary forces in history have always felt terrible fear when facing the growth of great revolutionary movements. The birth of the Paris Commune frightened the bourgeoisie out of their wits. The October Socialist Revolution led by Lenin was disparaged by the renegade Kautsky as enforcing "terrorist rule." That the Soviet revisionist renegade clique is now attacking as a "campaign of terror" China's movement to criticize Lin Piao and Confucius does not harm this great struggle at all, but only manifests its great strength.

The Soviet revisionists loudly trumpet that "Confucianism" is a "superior compendium of solely valuable wisdom accumulated for centuries" and attack China's criticism of Lin Piao and Confucius as being aimed at destroying "cultural treasures." Indeed, to all reactionaries trying to bring about a retrogression and restoration, the counter-revolutionary doctrines of Confucius and Mencius are "cultural treasures." But to the revolutionary people, they are rubbish which must be cleared away. The Soviet revisionist social-imperialists and other imperialists have an evil purpose in treating rubbish as treasure: just as Lu Hsun said, the purpose behind foreign mandarin worship of Confucius was to "subjugate China." Grasping tightly the "cultural treasures," the Soviet revisionist renegade clique is trying to use them as a "brick" to break open "the door of happiness" leading to subversion of and aggression against China. However, we advise these Soviet revisionist gentlemen: You are daydreaming. The Chinese people will carry the struggle to criticize Lin Piao and Confucius through to the end. This is the Chinese people's firm and unshakable determination.

It is no surprise that the Soviet revisionist renegade clique is in a rage and is violently attacking China's movement to criticize Lin Piao and Confucius. In attempting to subvert China's proletarian dictatorship and turn our country into its colony, it has always placed its hopes on the revisionist restorationist forces in our country. Since again and again

its dreams have failed to materialize, how could it not feel deeply grieved and hysterical with anxiety?

The day of rejoicing for the masses of the people is a day of woe for the counter-revolutionaries. Let the Soviet revisionist social-imperialists go on weep-

ing in their corner. With firm strides, the Chinese people will carry on the struggle to criticize Lin Piao and Confucius to the end until total victory has been won.

(“Renmin Ribao” Commentator, March 6)

Soviet Revisionist Renegade Clique And Confucius

LIKE all the reactionaries and ringleaders of opportunist lines in Chinese history, the Soviet revisionist renegade clique worships Confucius.

In criticizing Lin Piao and Confucius, the Chinese people have exposed the Soviet revisionists' reactionary features and vicious motives in their worship of Confucius. This has hit the Soviet revisionists where it hurts. They have hastily jumped out to quibble and counter-attack, saying they “have not in any way talked about Confucius with great relish” and that in appraising Confucius, they “first of all follow the Marxist-Leninist principle of class analysis.” But what has been put down in black and white cannot be obliterated.

Is it true that the Soviet revisionists have never “talked about Confucius with great relish”? Haven't they demanded that we “point out exactly what materials the Soviet Union has published in praise of Confucianism”? Well then, let's look at the facts!

As far back as 1958 when the Soviet revisionist renegade clique came to power, its hack writers sang the praises of the Confucianist cosmogonical theory which, they maintained, “contained materialistic ideas.” Since then, the Soviet revisionists have lavished praise on Confucius to meet the needs of their revisionist line of capitalist restoration, “peaceful coexistence,” “peaceful competition,” “peaceful transition,” “the state of the whole people” and “the party of the entire people.” The *History of Sociological Doctrines of the Ancient East*, which was published in 1959 in the Soviet Union, says: “Confucius had firmly put forward the idea about the necessity for peace and tranquillity in the world and found the root cause of the people's calamities in war.” It maintains that “the democratic nature of certain political ideas of the founder of Confucianism should be highly appraised.” Volume I of the *Selected Works of Chinese Literature*, which was published in the same year, openly lauds Confucius' concept of “restraining oneself and returning to the rites.” It says that “to ‘return to the rites’ is to abide by the norms of organized social life” and acclaims as “courageous” the stubborn stand of Meng

Ko (Mencius), one of Confucius' followers, in defence of the slave system. Volume IV of the *Lesser Encyclopaedia of the Soviet Union* asserts that Confucius' doctrine has “progressive and enlightening trends.”

In the early 60s, when the renegade, hidden traitor and scab Liu Shao-chi stirred up the evil wind of capitalist restoration, he again dished out his sinister book on “self-cultivation,” vigorously peddling the doctrines of Confucius and Mencius and feverishly lauding the “benevolence” advocated by Confucius as a doctrine to “treat a person as a human being.” What he actually wanted was to do away with the dictatorship of the proletariat and practise “benevolent rule” towards the reactionary classes. He was not alone in this. At that very time, Volume II of the Soviet revisionists' *Encyclopaedia of Philosophy* came off the press in 1962. It extols Confucius' “benevolence” as “humanity, humanitarianism and love of mankind,” a doctrine “to treat all persons as human beings.”

Since coming to power Brezhnev has taken over the mantle of Khrushchov in worshipping Confucius. Volume VII of the *Soviet Historical Encyclopaedia* published in 1965 praises Confucius and his like for giving attention to “bettering the people's welfare.”

During China's Great Proletarian Cultural Revolution the Soviet revisionists evoked the dead souls of Confucius and Mencius time and again in their attack on China's dictatorship of the proletariat and the Great Cultural Revolution. In 1967, the Soviet magazine *Historical Problems* glorified Mencius as “a tireless fighter against all that he considered to be social evils of his time.” The following year the same magazine carried a special article entitled “Confucianism of China,” extolling Confucius in every aspect and asserting that “Confucianism” is “a unique treasure of Chinese culture.” The Soviet revisionists echoed from afar the feelings they shared with Lin Piao when this bourgeois careerist, conspirator, double-dealer, renegade and traitor and his gang were hiding in a dark corner and plotting to subvert China's dictatorship of the proletariat, viciously attacking the dictatorship of the proletaria-

riat as "relying on force" instead of "on virtue," and blustering that "of all things, this is the most important: to restrain oneself and return to the rites." In December 1969, the Soviet magazine *Novy Mir* carried a special article claiming that Confucius "was unequivocally opposed to the tyranny of the rulers" and "insisted on their practising benevolent rule," and that there was "another possibility of treating men in a more humanitarian way."

The Soviet revisionists have further unmasked themselves ever since the Chinese people launched the criticism of Lin Biao and Confucius. TASS, *Pravda*, *Izvestia*, *Literary Gazette*, *Historical Problems*, *Problems of the Far East* and other Soviet journals have all taken the field, books have been published and meetings held to vilify and distort this great struggle of the Chinese people and to embellish Confucius. The Soviet magazine *Problems of the Far East* even went so far as to describe Confucius as "a wise and brilliant statesman." It disclosed that almost every year over the last few years the Soviet revisionists had held "scientific meetings" on "China's society and state." *China: Society and State*, a collection of reports delivered at these sinister meetings published in 1973, openly praises that "the Confucianist doctrine in the Middle Ages" had "militant spirit." A Soviet Study on Chinese Literature published at the end of 1973 even claims that the "tradition" of the slave system advocated by Confucius was to "perfect and raise" man's "moral level to that of gentlemen."

All this is far more than "talking with great relish" about Confucius, and what has been mentioned above is only a fraction of the innumerable facts about the Soviet revisionists' worship of Confucius. In the light of these facts, wouldn't it be more fitting to say that the Soviet revisionists have prostrated themselves before Confucius?

Now let us see how the Soviet revisionists "follow the Marxist-Leninist principle of class analysis" in their appraisal of Confucius.

First, they try their utmost to prettify the "benevolence" and "benevolent rule" advocated by Confucius. "Benevolence" is the nucleus of Confucian ideology. As Confucius himself explained, "Benevolence means to restrain oneself and return to the rites." The so-called "self-restraint and return to the rites" means to turn back the wheel of history, restore the slave system and prop up the tottering rule of the slave-owners. The "benevolent rule" advocated by Confucius means the dictatorship of the slave-owners. The so-called "benevolence is to love all men" is mere humbug to cover up the real nature of the dictatorship of the slave-owners. Yet the Soviet revisionists assert that "benevolence" means "humanity" and "love of mankind," that "benevolence" is a lofty ideal almost beyond reach," and that the "benevolent rule" advocated by the Confucian school "had laid the foundations of the humanitarian tradition of many centuries."

Second, they extol the representative of the declining slave-owners Confucius as a defender of the

interests of the people. Confucius openly vilified the working people as "rustics," "inferior men" and "birds and beasts" with which "one cannot mix." As to he who dared to carry out reforms in the interest of the people, Confucius ordered him killed on charges of "disrupting the government." Yet the Soviet revisionists allege that Confucius and his like "regarded the people's interests as the ultimate and highest goal in state administration," that they "treated the people in a humanitarian way," that they "for the first time made an appeal that all men be treated as human beings" and that they "reflected the interests of the broad masses of the people."

Third, they describe Confucius' activities of restoring the slave system as "progressive." All his life, Confucius had worked for the restoration of the slave system and against social reforms. After the unification of China by Chin Shih Huang, reactionary Confucianists continued to engage in counter-revolutionary activities to restore the slave system. Yet the Soviet revisionists allege that "the Confucianists had done a lot of work in altering ancient institutions and traditions to meet the various conditions of a developing social organism," that "their positions in the political struggle of their time were most suited to reality" and that "progressive aspects may be found in the early Confucianists."

Fourth, they laud to the skies the reactionary economic proposals of Confucius and company, describing them as "positive." At a time when the slave system was collapsing and the feudal economy was developing in China, Confucius tried to turn back the wheel of history, openly opposing feudal ownership of land and advocating the restoration of the nine squares (*ching tien*) land system. The Soviet revisionists are full of praise for this. They say that "there is also a positive social-economic programme in the doctrine of Confucius," that the nine squares system "constituted an idyllic life," that "Mencius' theory concerning the restoration of the nine squares system should be considered as the real concern of the Confucian school for the millions of peasants with little or no land," and that Confucius and Mencius had put forward a "number of proposals for the betterment of the well-being of the people."

Fifth, they describe Confucius' undertakings in education with a view to saving the moribund slave system as education "for the whole people." The objective of Confucian education was that "he who excels in learning can be an official," that is, to train slave drivers serving the politics of the slave-owning class. Yet the Soviet revisionists extol Confucius as "an ancient Chinese thinker, educator and statesman," "the most holy sage of China" and "the teacher for generation after generation." Confucius, they say, "had set up and led the first private school in China where anyone irrespective of family background could attend. This broke for the first time in history the aristocrats' monopoly of education," and thereby "played a brilliant role in the history of Chinese education."

one of China's important socialist industrial bases. Antonioni, however, shuts his eyes to this fundamental change and babbles that "the large industrial suburbs of Shanghai were not born today," and that "as a city, Shanghai was literally invented by foreign capital in the last century." What else is this if not a flagrant attempt to deny the great achievements of the Chinese working class and to spread the tale that imperialist aggression "is meritorious"?

The great socialist revolution has brought epoch-making changes to China's vast countryside. Under the leadership of the Party, the hundreds of millions of poor and lower-middle peasants represented by the heroic Tachai people are re-making nature and transforming China in the heroic spirit of the Foolish Old Man who removed the mountains. The poor and lower-middle peasants in Linhsien who built the Red Flag Canal, known as a "man-made river," in the towering Taihang Mountains after ten years of hard effort put an end to the county's history of serious water shortage and drought. This shows, as the masses put it, that "the people's commune has the power to conquer nature." But the heroic people who took part in making this miracle are made to appear in the film as "petrified and motionless," "frightened" so much at seeing foreigners that they hide here and there. What is even more intolerable is that he clandestinely and maliciously shot a peasant going to a latrine and then a pig urinating in the street. Is there any difference between this vicious insult to the Chinese people and the sign "entry forbidden to Chinese and dogs" the imperialists put at the entrance to the park on the bund in Shanghai before liberation? Isn't the imperialist stand of Antonioni as clear as day?

Antonioni spared no efforts to insult the Chinese people. He disgustingly filmed a close-up of an old woman's bound feet and another of a child's backside. He even did not stop at people blowing their noses or dozing. He raves the Chinese people "have the virtue of gluttony," the teahouse has a "strange atmosphere" and "Peking gives little colour." More spiteful is that he quotes the old Chinese saying that "one can draw the face of a man, but not his heart," and slanders the Chinese people as in spiritual "pain" and "thinking of the past."

The Chinese people brook no insult! In hysterically distorting their image, Antonioni, the anti-China buffoon, aims at attacking the Chinese revolution and negating our socialist system. He brazenly clamours in the film that "the cultural revolution has thrown the system of production into confusion" and the people's communes have gone through "disappointment." In short, he holds that the present is worse than the past, and socialist New China is worse than old China. This fully reveals it is the imperialist elements like Antonioni who are "thinking of the past." They deeply regret the loss of their paradise in this part of the world and extremely hate the former slaves having become masters of their country! There is nothing to choose between this and the crimes of Liu Shao-chi and Lin

Piao and other political swindlers who attacked the dictatorship of the proletariat and tried to restore capitalism. We should "thank" Mr. Antonioni for providing us with such excellent negative teaching material showing how class enemies at home and abroad see eye to eye.

While Antonioni is wildly attacking our socialist system, he seems to have forgotten that it is precisely the capitalist system on which he depends that is riddled with a thousand gaping wounds, decadent and declining and in danger of collapse at any moment. As Lenin pointed out: **"No power on earth can avert the collapse of capitalism and the victory of the working class over the bourgeoisie."** "Past the sunken boat, a thousand vessels wing, beyond the withered tree, ten thousand saplings spring." In contrast to the capitalist world, socialist China is rapidly advancing under the guidance of Chairman Mao's revolutionary line. Industrial and agricultural production is thriving, the people's outlook has completely changed and their livelihood steadily improves. Known as a pessimist, Antonioni tries to impose on the Chinese people the psychology of his own class which is declining and in desperate straits. Is this not absurd and pitiful?

II

Antonioni asserts that he chooses to "show" the Chinese people as he does because, "being an occidental," he "observes through occidental eyes and shoots from the angle of an occidental." This is nonsense. Basing themselves on what they saw and heard, many foreign friends who have been in China and other friendly personages have expressed "great astonishment" at "the ridiculous conclusions" drawn by this anti-China film on the Chinese people and angrily termed it a "rascally film," and they are also occidentals. We know clearly that the workers and other working people who make up the overwhelming majority of occidentals and all who are well-intentioned towards the Chinese people are our friends. On the other hand, there is definitely a handful of imperialist elements who are hostile to the Chinese people. Antonioni is one of them. It is reported that he like the life of a gangster who, "without having to speak and justify himself, can pull out a revolver and fire." Referring to Antonioni, one Western magazine said: "This is a man for whom the world scarcely exists."

From these descriptions we can see clearly the features of a fanatic disciple of historical idealism. To Antonioni, only Western bourgeois gentry like himself are "human beings" while the working people in the vast Third World, including the Chinese people, are beasts of burden. That the Chinese people should have taken their destiny in their own hands could only arouse deep hatred in Antonioni. The film is precisely a self-exposure of his imperialist stand. Even after the Chinese people started a just and serious criticism of the film, he continued to talk nonsense, alleging that the anti-China scenes under criticism by the Chinese people were "tender" and "moving." This shows his stubborn reactionary stand!

On May 9, 1972, before he came to China, Antonioni said in a revealing interview with Reuters that his intention was to produce a film about an Antonioni-type China that has defects in many ways. When in China, he openly declared that he wanted to film people who were "somewhat dull" and "somewhat sly." Acting in bad faith, he refused to follow the filming plan agreed upon between the Chinese and Italian sides. A Western newspaper reported that he was interested only in "the kids with split-seat trousers which open and close automatically" and "teeth, crooked and with a gap." It also revealed that he regarded "women with mutilated feet" and people "under the burden of two baskets on their shoulders" as "precious images" and "mother of pearl." This was what he actually did. Whenever he happened on a scene that he thought could be used to smear the Chinese people, he stopped at nothing to film it. He took shots against people's will. Whenever this failed, he would take sneak shots and would splice images. On one occasion, he ordered the cameraman to film an old woman by forcing her back, step by step, to a wall. The woman denounced them for this. On another occasion when the revolutionary masses argued with him because he was trying to film anti-China scenes, he had a fit of pique and cursed our revolutionary masses as "plain-clothes men." What is more, Antonioni ignored China's sovereignty and traffic regulations, asking for a "permit that will allow the car to stop anywhere" so that he could take anti-China scenes as freely as he wished. But he was refused. He made the driver of his car stop by forcibly shutting off the ignition on one occasion and threatening to jump out on another, in an attempt to take the scene he wanted. Some people lauded the "high" technique of the anti-China film. What kind of "high" technique? If anything, Antonioni showed "high" technique in carrying out espionage and acting like a rogue!

III

Antonioni went back to Rome with more than 30,000 metres of film full of distorted images of the Chinese people. He put up a smokescreen before showing the anti-China film, telling a press conference that his visit to China had not been a "political journey" and that "I am not interested in politics." Really? Was he "not interested in politics" when he, from his stand of enmity towards socialist China, tried by every means to vilify the Chinese people and attack socialist New China? His politics are out-and-out imperialist politics!

Marxist-Leninists hold that in class society film art is just like other forms of culture and art, which "belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes or art that is detached from or independent of politics." People always use literature and art as a weapon in class struggle. This is true of the proletariat and other exploited classes, and is also true of the bourgeoisie and other exploiting classes. The difference is that the proletariat openly admits this, while the bourgeoisie

and other exploiting classes do not dare do so. In order to cover the reactionary nature of their works of art, they always describe them as above classes and non-political. Now Antonioni is using this clumsy method. However, the more he tries to cover up, the more he is exposed.

Antonioni did not invent the use of television and movies, artistic forms that draw the greatest number of spectators, to oppose China. Since China's liberation, imperialism, revisionism and reaction have fabricated one film after another to slander socialist New China, to defame and insult the Chinese people. To say nothing of what had happened earlier, Soviet revisionist social-imperialism in 1972 pieced together a reactionary film *Night Over China*, brazenly reviling China's Great Proletarian Cultural Revolution. The film cursed the Chinese people as "puppets," as "sculptures that only know how to nod." It is not a mere coincidence that in that same year Antonioni shot the anti-China film *China* which has as its contrived ending a puppet show. It should be pointed out that soon after the film *China* was finished, the Soviet revisionist *Literary Gazette* lost no time in publishing an article about the visit to China by Antonioni's collaborator in making the film. Full of anti-China slanders, the article once again uses puppets to attack by insinuation the Chinese people and China's revolutionary literary and art workers. It is not accidental that all three farces were staged close to each other and were similar even in details.

As soon as the film was released, some U.S. imperialist elements, as though they had discovered a treasure, bought the film at a big price and strove to be the first to show it. U.S. imperialists praised the film as "one of the ten best documentaries" shown in the United States in 1973. It is clear that Antonioni acted as an anti-China propagandist of imperialism, revisionism and reaction and attacked the Chinese people by using his camera as a weapon while waving the olive branch of "friendship" and "cultural exchanges." Yet he had the audacity to claim he "is not interested in politics." His features as a hypocrite have become fully exposed.

It is not accidental that the anti-China film *China* was made. China has won greater victories on the diplomatic front in the past few years than before, and her international prestige is growing steadily. More and more countries have established diplomatic relations with China. "We have friends all over the world." Our victories have caused fear and hatred on the part of imperialism and social-imperialism, and they have set their propaganda machines in motion, employing reactionary hack writers and trying every possible means in an attempt to save their lost cause. The anti-China imperialist element Antonioni comes out at this point and utters a few feeble barks. This does not in the least affect the brilliant image of the Chinese people. The Chinese people are convinced that "ours is a righteous cause. A righteous cause is invulnerable to any enemy."

Soviet Revisionists' Neo-Colonialism Condemned

A RECENT article in the Albanian paper *Zeri i Popullit* exposes the Soviet revisionists' neo-colonialist manipulation of the "Council for Mutual Economic Assistance" (C.M.E.A.)

The article points out that political and economic expansion constitutes one of the most outstanding features of the Soviet social-imperialists' relations with the other "C.M.E.A." member states. The "C.M.E.A." has already been transformed into an instrument manipulated and dominated by the Moscow revisionists. Benefiting themselves by using such demagogic slogans as the "community of interest," "socialist community," "unity" and "common aims" in the framework of the "C.M.E.A.," the Soviet social-imperialists have announced and started the so-called long-term programme of economic integration, which was adopted in 1971 on the basis of the revisionist theory of "limited sovereignty."

The Soviet revisionist leading clique, the article continues, has wildly bragged that the revisionist integration it has worked out is an achievement in the "genuine" economic co-operation among nations and the "socialist international division of labour." Actually, however, this integration has been developing amid deep, acute, overt and covert antagonistic contradictions, and, therefore, runs counter to the will and vital interests of the working masses in the East European countries.

The existence and aggravation of these contradictions were clearly shown in the discussions at one "C.M.E.A." session after another on the programme and plans for the revisionist economic integration and the repeated delays in carrying out the measures envisaged in the programme. At the 27th session of the "C.M.E.A.," a Soviet revisionist chieftain admitted that the fixed task of integration had not been carried out. He warned the participants that should a member state fail to co-ordinate its plan and co-operate with other states it was hindering and blocking the development of integration in depth. This clearly showed that despite the pressure put on the other "C.M.E.A." member states, the programme of integration did not proceed along the lines the Kremlin chieftains had charted, at a time when they tried to execute their policy in compliance with their neo-colonialist aims.

The article goes on to reveal the daily growing contradictions in the "C.M.E.A." There have been

growing contradictions between the industrially developed member states wishing to export machinery and equipment and the less industrially developed states which have to export not only raw materials and agricultural products but also machinery and equipment. Another manifestation of the deep contradictions detrimental to the "socialist community" is the centrifugal trend of the other "C.M.E.A." member states from the Soviet revisionists. Despite the Moscow revisionists' redoubled efforts to put everything under their supervision and limit it all to such a framework as not to impair their hegemonic position and colonialist interests, the other "C.M.E.A." member states are making their own efforts to step up trade, economic and credit relations with Western states, to exchange patent rights, technical documents and scientific and technical information, and to expand their cultural, scientific and political relations. Naturally, the Moscow revisionists have no liking for all this.

The article says that the economy of other "C.M.E.A." member states relies on the raw materials and fuel of the Soviet Union. But, at present, it is very difficult for them to obtain supplies from it. In view of the Arab oil embargo, the Soviet Union has increased its supply of raw materials, natural gas, oil and mineral products to capitalist markets at the expense of supplies of such materials to "C.M.E.A." member states. This state of affairs has begun to worry Czechoslovakia, Poland and other "C.M.E.A." member states which are now shifting their attention to other markets, hoping that these will be able to meet their oil and other raw material demands.

In addition, the article says, acute contradictions exist between the Soviet Union and other "C.M.E.A." member states in the field of prices. The latter have expressed and are still expressing their dissatisfaction with the international prices imposed by the Moscow revisionists in trade exchanges and other economic relations with them. In criticizing the "C.M.E.A." price system, a Hungarian economic journal pointed out that the prices used in foreign trade have no organic connection with prices at home; in many cases, they are much higher than those in the capitalist market.

The article says in conclusion that the Albanian Party of Labour has exposed in time the neo-colonialist character of the revisionist integration in the framework of the "C.M.E.A." which serves the in-

terests of great-Russian hegemonism. The Soviet social-imperialists have done their utmost to force Albania to her knees and subdue her. They have ripped up agreements, carried out sabotage, engaged in all kinds of conspiracies and intrigues and organized a savage economic blockade of the People's Republic of Albania. However, the Albanian Party of Labour headed by Comrade Enver Hoxha is valiantly hitting back at the revisionist and imperialist plots and blockades as it has

done in the past. Truly fraternal and internationalist relations are those existing between countries like the People's Republic of Albania and the People's Republic of China, which, under the dictatorship of the proletariat, are advancing along the road of revolution and socialist construction. Persistently relying on her own efforts, Albania, as in the past, is developing her economy at high speed. We are marching forward invincibly along the road of triumphant socialism.

Fabulous Profits for U.S. Oil Monopoly Capital

TAKING advantage of the "energy crisis" in the capitalist world, U.S. oil monopoly capital has made fabulous profits by raising oil prices.

Oil is one of the most lucrative industries in the United States. The U.S. press revealed that in 1972 oil-company profits were twice as large as those of the auto industry and more than 7 times as great as the profits of the iron and steel industry. Net earnings in 1973 of the oil monopolies rose sharply, with those of many companies reaching a record high. Profits for the top 10 companies last year reached a total of 7,800 million dollars, 51.2 per cent over 1972. The Exxon Company, one of the biggest oil monopolies in the Western world, showed a profit of 2,440 million dollars in 1973, almost 60 per cent higher than in 1972.

Fabulous Profits Made by Raising Market Price

To raise the prices of oil and oil products time and gain on the pretext of a shortage of supply was an important method by which the big oil companies made fabulous profits last year. The U.S. weekly *Guardian* disclosed that with the prices of all commodities soaring on the U.S. market in 1973, the prices of gasoline and petroleum distillates topped the list, rising by 19.3 per cent in November and adding up to an annual adjusted rate of 232 per cent.

To divert consumers' dissatisfaction with soaring oil prices, the major U.S. oil companies widely spread the allegation that the price increases were because of the Arab oil embargo against the United States since the outbreak of the October Middle East war. However, the American weekly *U.S. News and World Report* admitted: "Even before the Arab nations slapped a cutoff on shipments to the U.S. last October, the price of crude oil in this country was moving steadily higher." Meanwhile, profits of oil monopolies have gone up by a big margin since the beginning of last

year. The U.S. press disclosed that in the third quarter of last year the profits of the five biggest oil companies in the United States registered an increase of more than 50 per cent over the corresponding period of 1972, with those of the giant Exxon up 81 per cent and Gulf up 91 per cent. The following three months saw the huge oil corporations making their biggest quarterly profits. For example, Exxon's profits in that quarter, which came to nearly one-third of its total profits in 1973, were some 23 per cent higher than in the previous quarter.

Notable is the fact that the profits of these major oil companies went up at a much faster rate than their sales increase. Compared with the same period of 1972, the big U.S. oil companies registered an average 63 per cent increase in profits in the third quarter of 1973 but only a 36 per cent jump in sales. Exxon's 1973 oil sales were about 8 per cent above 1972 but profits rose by nearly 60 per cent. The wide gap between the increases in sales and profits sharply exposes the covetous nature of oil monopoly capital which made use of the "energy crisis" to push up prices and reap enormous profits.

Earning Money by Cunning Tactics

The United States is one of the countries reputed to have richest oil deposits in the world. For over half a century before the end of the 1960s, the United States was more than sufficient in oil. The present U.S. oil shortage is entirely due to the fact that since the end of World War II, U.S. oil monopoly capital, while ruthlessly plundering the rich oil resources of the Third World countries (especially the Middle East), has repeatedly cut down U.S. oil and gas production. Moreover, in seeking more profits, the big companies have done their utmost to encourage people to

(Continued on p. 21.)

ROUND THE WORLD

U.S.A.

Working Women Are Further Awakening

The broad masses of American working women with a glorious fighting tradition have waged one struggle after another against oppression and exploitation by monopoly capital in the last year, fully demonstrating that they are an important force in the struggle of the American working class.

America has 33 million women job-holders whose average pay is only 60 per cent of that of men doing the same work. They are discriminated against in employment and promotions, which has aroused their dissatisfaction and resistance.

Over the past year, the struggle for equal rights and against discrimination has spread wider and wider, involving women workers in many trades. After a five-year struggle, women doing custodial work in the dormitories of the University of California in Los Angeles forced the university authorities to abolish wage discrimination against women custodians last November. There have been some successes in the women's fight for the equal right to work and a breakthrough in certain trades from which women were formerly barred.

Only 3 million of the 33 million women job-holders in the United States are trade unionists, the rest being barred from unions and denied any right to collective bargaining with the management. These non-unionists have realized from their personal experience the need of organization and fought staunchly for this goal. This is an important aspect of the American women workers' struggle in the past year. Valiant struggles for the right to form trade unions have gone on since last year with victories won in some cases. Over 3,000 workers of the Farah manufacturing company went

on strike for more than 20 months to demand their right to collective bargaining, thus writing a glorious page in the history of the American workers' movement.

It is noteworthy that the struggle of the 4 million national minority working women is also developing. The struggle by women workers in the Oneita knitting mills in South Carolina is a striking example in this regard. Beginning January 15, 1973, the strike was for the right to collec-

tive bargaining. Afro-American women workers, who constituted 75 per cent of the mills' total labour force, applied the experience they had gained in the struggle against racial discrimination and by fighting in unity with white women workers, foiled the management's plots to undermine the strike. The result was recognition by the capitalists last July 10 of the workers' collective bargaining right.

Through the practice of repeated struggle, the broad masses of American workers, men and women, have come to realize that they have common class interests and have further strengthened their unity in the common struggle against exploitation and oppression.

"TOLILALI" (SRI LANKA)

Soviet Plan to Subjugate Asia

A recent article in the Sri Lanka paper *Tolilali* entitled "Soviet Plan to Subjugate Asia" reveals that Soviet social-imperialism's aim in peddling the "Asian collective security system" is to establish hegemony in Asia and exploit and control countries there.

The article says: "Soviet social-imperialism in 1969 set forth the policy of establishing such a reactionary alliance with Asian countries. But this was rejected by many Asian countries."

It says the Soviet Union signed a treaty with India in the name of "peace, friendship and co-operation" on August 9, 1971. Article 9 of the treaty shows that this treaty is basically intended to rig up a military alliance.

Since 1968 Soviet warships have "visited" all nations in the Arab Gulf, the Gulf of Aden, the West Indian Ocean and the Red Sea. Soviet social-imperialism has stationed a fleet in the Indian Ocean since 1969. These measures were further strengthened in 1971. Fierce contention is going on in this region be-

tween Soviet social-imperialism and U.S. imperialism.

Since most of the Asian nations do not welcome the "Asian collective security system," the Soviet revisionists have to give it a cover. Hence the "regional economic co-operation" plan for Asia, which means that Asian countries should "co-operate" in plunder and exploitation of themselves in the interests of the Soviet Union. Behind "regional economic co-operation," the Soviet Union cunningly presses its "security system" scheme. The Soviet plan is nothing but a plot by Soviet social-imperialism to get Asian countries into a military alliance and to exploit and control them.

The article notes: "The 'Asian collective security system' of the Soviet Union, like the Southeast Asian Treaty Organization, a military alliance hatched by John Foster Dulles for the United States after World War II, is aimed at protecting and expanding the interests of imperialism at the expense of the interests of the people of other countries."

The article points out in conclusion that none of these tricks can succeed. The people of the world are bound to smash all schemes of U.S. imperialism and Soviet social-imperialism.

Facts have proved that the broad masses of the American working women are further awakening. They will certainly play a more important militant role in the struggle of the American working class against monopoly capital.

JAPAN

"Spring Offensive"

Japan was one of the capitalist countries last year where inflation and rising prices were the fiercest. The result has been increased hardships for the masses of the Japanese labouring people.

The average wholesale index price in January rose 5.5 per cent compared with December 1973; vegetable prices at Tokyo's central wholesale market climbed several times. In these circumstances, Japan's working class has launched strikes in their 1974 spring offensive.

Several hundred thousand workers all over the country took part in a large-scale strike on March 1, the first wave in the spring offensive. The national railway workers played a vanguard role in the struggle. About 13,000 trains, including electric trains, came to a standstill. The strikes have enjoyed strong support

from broad sections of the labouring masses.

The strikes were launched under the leadership of the Spring Labour Offensive Joint Struggle Committee organized by the General Council of Trade Unions of Japan (SOHYO) and the Federation of Independent Trade Unions (CHURITSUOREN). The offensive was called the "Spring Labour Offensive in Defence of the People's Interests" by the Joint Struggle Committee. The policy adopted requires that in order to oppose the shifting of the difficulties of inflation on to the people by the monopolists, this struggle must be aimed not only at demanding radical wage increases for the workers, but also at defending the interests of people of various strata.

The Spring Labour Offensive Joint Struggle Committee said the second and third waves in the spring labour offensive will take place on March 26 and in early April.

BRITAIN

Political Situation After General Elections

Britain's general elections on February 28 was held at a time when the contradictions in the political, eco-

nomie and other fields had become sharper than ever. The final results showed that no party got an absolute majority of seats in the House of Commons. The Conservative Party won 296, the Labour Party 301, the Liberal Party 14 and the other parties 24, which led to a stalemate in the formation of a new government for a few days.

When the Conservative government announced its resignation on March 4, Queen Elizabeth II asked Labour Party leader Harold Wilson to form a new government. He announced on March 5 the names of some members of his government, the first minority government in Britain since 1929.

The Conservative government called the elections 16 months ahead of time in the hope of improving its position in dealing with difficulties at home and abroad. However, the elections have put the country, already ridden by political and economic crises, in a more unstable political situation. Commenting on the new Labour government, *The Times* said in an editorial on March 5 that "it is of course true that this government has to face great difficulties on the base of a very weak parliamentary position."

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increase oil consumption. The discrepancy between demand and supply in the United States has become obvious since the beginning of the 1970s.

Present tension over the oil shortage in the U.S. market was to a large extent created by the oil monopolies as an excuse for raising prices to rake in higher profits. This is a fact which the American Petroleum Institute, an organization representing the interests of U.S. oil monopoly capital, cannot cover up in the figures it has released. Stocks of oil products held by the major oil companies early this year were 9 per cent above the amount at the start of 1973, and those of heating oil and diesel fuel were 22 per cent higher than they were a year earlier. Such perverse action by oil monopoly capital has aroused stronger and stronger resentment on the part of the U.S. public.

It should be pointed out that the big U.S. oil companies are the main multinational oil companies in the West, and five of the seven biggest international oil monopoly companies (the Exxon Company, Socony Mobil Oil, Standard Oil of California, Texaco Incor-

porated, Gulf Oil, Shell Oil and British Petroleum) are U.S.-owned. These companies have reaped fabulous profits not only by creating and taking advantage of the "energy crisis" at home but also by capitalizing on the plight of West European countries caused by the energy shortage. The February 2 issue of *Business Week* admitted that "in fact, the bulk of the rise stemmed from strengthening prices in Europe, where U.S.-based international oil companies have a big share of the market." Such acts by international oil monopoly capital were denounced in some West European journals. The weekly *Der Spiegel* in the Federal Republic of Germany pointed out that in spite of the reduced oil production since last October, the Arab countries' oil output in 1973 as a whole was much greater than in 1972. Saudi Arabia's oil output last year showed an increase of 90 million tons over the previous year. In 1973, oil shipments to Western markets from oil-producing areas in Asia, Africa and Latin America amounted to 2,350 million tons, 150 million tons more than in 1972. Therefore, it is untenable to argue that there is an oil shortage. The weekly concluded that the giant oil corporations "are earning fabulous profits by cunning tactics."

ON THE HOME FRONT

Achievements in Water Conservancy

LAST year China expanded or improved its irrigated farmland by several million hectares.

A mammoth campaign to drill new wells was launched in the northern parts of the country. Fourteen provinces, autonomous regions and municipalities here drilled 300,000 wells last year, the biggest number of power-operated wells sunk in China in any year.

This rapid increase has made it possible to expand the area of irrigated land and overcome drought more effectively. For example, Hebei Province made full use of the new wells as well as other water conservancy projects to counter a prolonged dry spell in the first half of 1973, which was the third severe drought for three consecutive years. The result was the province reported its best grain harvest in history.

Last year Hebei and neighbouring Shansi Province dug twice as many power-operated wells as in 1972. New reservoirs, ponds, sluice-gates, canals, ditches and pumping stations, numbering over a million altogether, were built last year on the plains and in mountain areas throughout the country. Many of the small projects were built by communes and brigades which did the surveying and designs themselves.

The Chinese Communist Party and the People's Government have since liberation placed great importance on the construction of water conservancy projects as a major measure for developing agriculture. Every year the state appropriates funds to build large and medium-sized key projects. Work on harnessing some of the major rivers in China — the Huai, Yellow and Haiho Rivers — has been undertaken in the past 20 years under unified state planning. These projects which involve tremendous efforts are playing a key role in combating natural disasters and controlling the rivers. In addition

to these, small projects which call for less investment and give quicker results have been built in large numbers by the people's communes with necessary aid from the government.

Marked progress has been made in water conservancy since the beginning of the Great Proletarian Cultural Revolution in 1966. The country now has about 2,000 large and medium-sized reservoirs. The capacity of electric and other power-operated pumping equipment has multiplied, reaching some 20 million h.p., while the number of power-operated wells has risen from 200,000 to 1.2 million.

Woman Archer Breaks World Record

AT a friendship archery tournament in Kwangchow on February 19, seventeen-year-old Wang Wen-chuan of Shanghai garnered 342 points in the women's 30 metres single round event, breaking the listed world record of 341 points set by Grazyna Krauzowicz of Poland. Competing at this friendship tournament were 67 men and women archers from Shanghai, the Inner Mongolian Autonomous Region, the Tibet Autonomous Region, Chinghai, Shantung, Liaoning and Kwangtung Provinces and the Peking Institute of Physical Culture.

Wang Wen-chuan, who comes from a worker's family, is a student at the

Hsinpin Middle School. She started learning archery only a little over a year ago. Despite her youth, she has a lofty will and is determined to improve her skill to advanced world levels so as to win honour for the socialist motherland. Not very strong when she began, she couldn't even hold the bow-string taut for one minute in practices. After conscientiously studying Chairman Mao's *On Practice* and criticizing the theory of "genius" that some are "born with knowledge" advocated by Lin Piao and Confucius, she corrected the erroneous idea of being unfit for archery and gained more confidence that her skill could be improved. She continued to practise hard and added to her hours of training. After a period of intensive training her physique became stronger and her skill improved.

Wang Wen-chuan not only broke the women's 30 metres single round world record at the recent friendship tournament, but also set 6 national records and won the women's all-round title. The Shanghai team made up of Wang Wen-chuan and two other archers established two national records (team total) in the women's all-round single round and double round events.

New Homes for Commune Members

RELYING on their collective efforts, the people's communes in Hsiyang County in north China's Shansi Province have built large numbers of new houses for their members. Figures from 20 communes show that houses with a total of more than 36,200 rooms have been built in the last six years, and about 10,000 peasant families have moved into new homes.

Some of the new dwellings are brick and tile buildings, some are rock-frame caves,

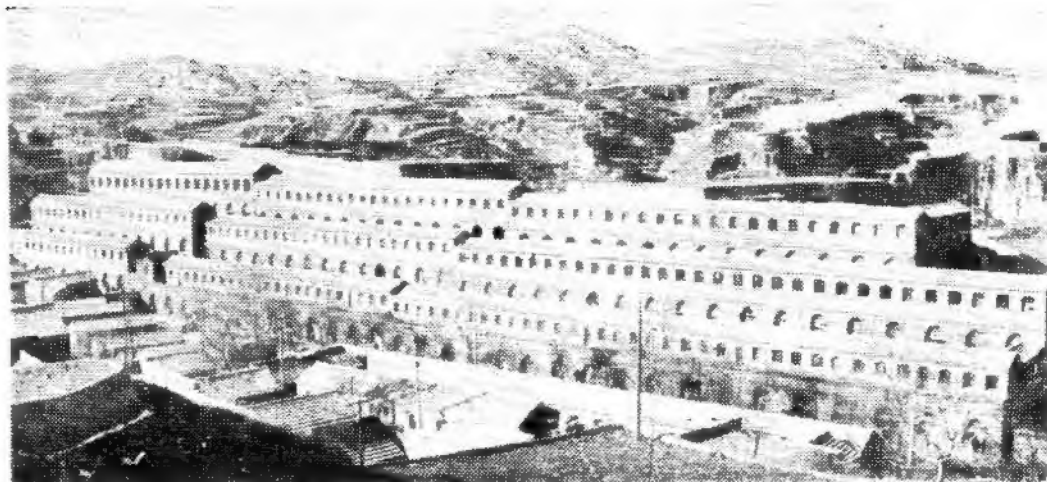


World record breaker Wang Wen-chuan.

the latter being the traditional living quarters in the locality. Before liberation, the impoverished peasants lived in simple caves, and only a few rich landlords and rich peasants could afford to build rock-frame caves.

Many villages in this county are now neatly laid out and attractive. Two-storey buildings line the main roads, just like the streets in the cities. Rows of new houses also have been built on the hill slopes. In the villages, there are stores, schools, libraries and reading rooms. Electricity is supplied to every household and there is running water in some brigades.

Relying on collective efforts to build new homes for the commune members started from the Tachai Production Brigade—the advanced model on China's agricultural front. A serious flood in 1963 destroyed 80 per cent of the houses in Tachai. The heroic Tachai people, refusing to accept state relief and relying on their own efforts, were determined to use the commune's public funds to rebuild their village. After three years of hard work, they had built rows of new houses into which all the brigade members had moved.



A view of Tachai today.

Since the Great Proletarian Cultural Revolution began, the Hsiyang County Party committee has led the people of the whole county to unfold the movement "In agriculture, learn from Tachai." Grain output has gone up by big margins in successive years and the collective economy is continuously growing, thus providing the material basis for building new houses.

The Tachai Commune's Wuchiaoping Production Brigade has already built houses with 796 rooms. The bricks, tiles and lime for building the houses were made from local materials by the brigade, and the rocks used to build the caves were quarried by the members themselves.

The brigade organized a special team to build the houses. The whole

brigade, men and women, old and young, helped transport the materials and lay the foundations in their spare time. One difficulty at first was the lack of technical personnel because the village had only two masons and five bricklayers. This was solved by people learning through practice. Now there are over 40 masons and more than 30 bricklayers.

Having solved the problem of obtaining the building materials in the locality and building the houses themselves, the commune members have greatly reduced the cost.

The old houses still belong to the commune members after they have moved into their new homes. If they consent to let the old houses torn down, their brigade will pay them for what the old buildings are worth.

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on the side of the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists, revile the Party's correct line and call for a capitalist restoration.

"The use of the novel for anti-Party activity is quite an invention." The history of class struggle tells us that every great revolutionary movement is invariably followed by a fierce struggle between restoration and opposition to restoration, between retrogression and opposition to retrogression. The overthrown exploiting classes never take their defeat lying down, but they always try desperately to recover their lost "paradise." A very common form of their activity for a restoration is using literature and art to reverse the verdicts on the representatives of the exploiting classes who have been overthrown. In the early 1960s, someone served up the opera *Hai Jui Dismissed From Office* which tried to

reverse the verdict on Peng Teh-huai; and now this opera tries to reverse the verdict on Liu Shao-chi. This is a vivid illustration of this law of class struggle.

The appearance of *Going Up to Peach Peak Three Times* proves that the struggle between the proletariat and the bourgeoisie throughout the historical period of socialism is protracted, full of twists and turns and at times very acute. No matter how the revolutionary class gives advance warning and tells its enemy what its basic strategy is, the enemy invariably seeks opportunities to show itself and make attacks. Class struggle exists objectively and is independent of man's will. The opera shows that the struggle on the literary and art front always reflects class struggle and the struggle between the two lines on the political front.

(Abridged translation of an article in "Renmin Ribao," February 28)

SPRING 1974

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